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INTERNATIONAL BIBLE STUDY.

January 9th 1883.——*Mark* XIV. 1-11.

For comment, see last *Guardian*.

January 14, 1883.——*Mark* XIV. 12-21.

"And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, where wilt Thou that we go and prepare that Thou mayest eat the passover?" The feast of unleavened bread commemmorated the haste with which the Israelites had made their exodus from Egypt. For many a long year they had been looking forward to such a deliverance, but when the time came, it was in no leisurely manner, that they took their departure. They had not time to leaven their bread and make it more palatable; but intent solely on effecting their escape, they went forth with precipitation, though not in disorder. Similarly, when the time came for the Redeemer of the world, to made an atonement for mankind, we find Him up to the midnight of one day at liberty, instructing His disciples, uttering words that are still the delight and wonder of millions, and immediately He is arrested, taken before the high priest and the sanhedrim and condemned of them before sunrise, delivered then to Pilate, interrogated by Him, by Herod, by Pilate again, mocked, scourged, spit upon and sentenced to die on the cross, and crucified at nine o'clock, and multitudes who were about to proceed to the temple to hear Him speak again, were astonished to see Him on the cross, between thieves. The time had come to prepare for the passover supper. The passover was instituted before the exodus, and as a means of making it possible. It was at once a terrible and crowning judgment on the Egyptians, and the salvation of the Jews, and was a type not only of the death of Christ, but of the results of that death, in them that are saved and in them that are lost, up to the day when the Lamb shall appear in His glory and we shall be like him. Fifteen centuries, the Jews had commemmorated the Passover, without knowing its true significance, and the time had now come for the elucidation of this mysterious event. How much besides, is enigmatical in Jewish history, until we reach the cross of Christ. Looking back on the record from this point, we perceive that this great event had been ever before the mind of Jehovah. Therefore it was, that the order to make a brazen serpent and put it on a pole was given. Therefore, in the day of conflict, the arms of Moses needed to be held up by Aaron and Hur, that God might see, down the ages, the Crucified One, and give victory to his people. And the manna from Heaven, was typical of the Bread of Heaven that came down from Heaven to give life unto the world.

The Lord Jesus bids two of his disciples go to Jerusalem, assuring them that they shall be providentially guided to the right house. They should see a man bearing a pitcher of water, and following him they should enter where he enters, and the master of the house would acquiesce in what they proposed. Thus we see, that God is sovereign over all contingencies. Men should notice this subservience of all events to the will of Christ. If a little word like this, could not but be fulfilled, how impossible is it that his awful words concerning the wrath to come, should fail of fulfilment. His predictions are just history, written in advance.

"And in the evening He cometh with the twelve." He had long desired to eat this passover with them, that He might pour out His heart unto them and prepare them for His death.

"Verily I say unto you, one of you which eateth with me, shall betray me." What a bitterness there was in this thought. The conduct of Judas went far to afford a justification of the conduct of the enemies of Christ. How could they help reasoning that if one of Christ's elect disciples, who had been living in closest intimacy with Him, for some years and must know all about Him, if such a one should consent to betray Him in to their hands, it must be because He was aware that Jesus was not really what He claimed to be; and if one of His most confidential associates made Him over to them, they would be vindicated in the eyes of all the world for procuring his death. Who among them, had had such opportunities of knowing Jesus as Judas had?—The greatest triumph of the Prince of this world, was when by means of covetousness he got possession of the heart of Judas, and then vindicated in the eyes of the community, the extreme procedure of the Jewish authorities.

"And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I? It was terribly humiliating, that the One who had brought Lazarus from the grave, and washed their feet this very evening, should be betrayed by one of them. But they seem not to have surmised who it was. Only John, leaning on Christ's bosom, received a whispered intimation by which he could identify the traitor. "It is one that dippeth with me in the dish," one to whom I give a sop.

"The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man is betrayed; good were it for that man of he had never been born."

The fact that God had, from the beginning, purposed not to spare his Son, but deliver Him up for us all, did not affect in the least the responsibility, freedom or culpability of those who brought about His death. All the divine activity in connection with this event, was repressive and contrary; the providence of God forbade the crime, every step of the way that led to it; only Jesus forbore to use the power that belonged to Him; "He was as a Lamb led to the slaughter But the more woe to the traitor; a woe to be only estimated by the preciousness of the life sacrificed by Him.

WEEKLY REVIEW

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—We wish all our readers a "Happy New Year." To ensure this, there is need of right living, that our own mistakes may not bring evil upon us, and secondly an unwavering faith in God, so that we may rejoice in whatever He sends upon us.

—We have received the following letter from a gentleman in England who left Bombay a few months ago. He writes from Reading:

"It is perfectly marvellous the way the Temperance cause is advancing. The Blue Ribbon Missions, held all over the country, founded on the Gospel, are making wonderful strides, and there is scarcely a place in England that has not now got the Gospel Temperance Mission in full work. [illegible] have all donned the blue ribbon. In Ha[illegible]way 16.000 joined; here in Reading 5,000 and 100 cattle-drovers a fearful class, have been won over to Temperance. I have not seen one drunken man or woman, through I have been six weeks in England. The public-houses at night as you pass by, appear to be deserted.—There is here the Salvation Army, which is doing good work in its own peculiar way; and we have a most faithful Gospel ministry in the Church of England. I wish a correspondent of yours could hear the sermons I have heard; he would no longer decry the true Church of England.—Christian work is most active in England, and there seems an earnestness of purpose among all Christians for the salvation of souls.

—The 460 registered members of the Decennial Conference, represent 24 different Missionary Societies, prosecuting the work of the Lord in this land. Of the 460, an imposing proportion consisted of women engaged in Zenana work. The black coats of the numerous *padres* were pleasantly relieved by the less sombre dresses of the ladies omnipresent in the audience, though marvellously silent, till the sessions devoted to Woman's Work came on, when they suddenly became mistresses of the situation, if indeed they had not been that before. The re-union of workers from all parts of India, Ceylon and Burmah (from Japan even and from America) appeared to be greatly enjoyed, by all who participated in it. Almost everybody sat out the long sessions, (3 hours and 2½ hours) without many signs of weariness. An excellent spirit was manifested in all the discussions.

—On Wednesday last the South India Conference of the Methodist Episcopal Church closed its sessions. The *Indian Witness* contains the following note:

This body adjourned on Wednesday afternoon, after a busy session of six days. The statistics reported, showed a healthy state of the work, with very encouraging progress in some departments. The number of members

reported was 1323, with 739 on probation, being a slight decrease of the former and increase of the latter. Forty-nine Sunday Schools were reported, with 319 officers and teachers, and 2896 scholars. This was an increase of 8 schools, 48 officers and teachers, and 652 pupils over the previous year. There had been an increase of five churches and three parsonages, at a cost of Rs. 27,970. The total contributions for all purposes throughout the Conference during the past year was about Rs. 115,000.

The chief interest of the session, and that which will make it memorable for some time to come, was the discussion of a proposal to apply to the Missionary Society in America for help with which to carry on work among non-Christian people. It has been the settled policy of this Conference since its organization to carry on its work on the principle of self-support, so far at least as the income of missionaries is concerned. In taking this position, the members of the Conference find no fault with any other line of policy, but merely indicate the kind of policy which suits them, and to which most of them have felt a special call. They have been working on this basis, for about ten years, but not with the measure of success which some think they ought to be able to show, and of late, some members of the Conference have felt inclined to make a change, and accept appropriations, from the Missionary Society. After a very protracted discussion of the questions however, it was decided by a majority of more than six to one to adhere to the policy of self-dependence. This decision may not be final, but it settles the question for the immediate present, while the discussion will probably result in much good in stimulating the missionaries to renewed zeal in prosecuting the work among the Natives.

Another notable feature of the Conference, was the large number of ordinations to the ministry. On Sunday morning, no less than seventeen young and promising men were ordained deacons, and in the evening three were ordained elders. The reception of so many vigorous men into the ministry at one time was an omen of good for the years to come.

The Sunday Schools under the care of the Conference had made a very hopeful advance, and are now in a much more satisfactory condition than ever before. No statistics of boarding and day schools were furnished, but from the facts gleaned it appeared that the schools had all done well during the year. Some new vernacular schools had been opened and a new stimulus seemed to have been given to this department of the work.

Seven young men were received into the Conference on trial for the ministry, and others were reported as preparing themselves for an application a year or two hence. There would seem to be an increased conviction of duty, in the direction of the work of the ministry, among our young men.

The session of the Conference was pleasantly enlivened, by the presence of a large number of visiting members of the North India Conference. The presence however of Bishop Foster and Dr. Reid, as might have been expected, will be remembered as the most notable feature of the Conference. Resolutions of esteem and appreciation were adopted in the case of each and their ministrations were most gratefully received.

APPOINTMENTS FOR 1883.

Bombay and Madras District.

Presiding Elder	D. O. Fox.
Bombay—Grant Road	James Shaw.
Fort	A. Gilruth.
Mazagon	W. H. Stephens.
Vernacular Circuit	George Bowen.
Poona and Lanowlee	Oramel Shrieves.
Marathi Circuit	W. E. Robbins.
Poona School.	A. S. Varden.
Egutpoora & Burhanpoor	A. G. Fraser.
	W. W. Bruere.
	Ghenoba Khoondaji
Bhosawul	T. F. Morton.
Nagpoor	A. H. Baker.
Ahmeedabad Circuit	To be supplied.
Chaderghat	R. E. Carter.
Secunderabad	Enoch Jeffres.
Teloogoo Mission	C. B. Ward.
	D. O. Ernsberger
Madras—Vepery Circuit	T. H. Oakes.
Black town	J. Blackstock.
and Bellary	One to be supplied.
Bangalore—Richmond Town,	J. A. Northrup.
Memorial Church	G. H. Greenig.
Tamil Circuit	B. Peters.
Canarese Circuit	S. P. Jacobs.
Baldwin School	I. A. Richards.

Calcutta District.

Presiding Elder	J. M. Thoburn.
Calcutta—English Church	J. M. Thoburn.
	J. S. Stone.
Bengalee Circuit.	J. P. Meik.
Seamen's Mission,	G. J. Stone.
At Lall Bazaar	V. E. Bennett.
Ditto at Hastings	L. R. Janney.
Chord Lile Circuit	W. A. Thomas.
Rangoon	J. E. Robinson.
" Sailor's Home	H. Jacobsen.
Calcutta Boys' School	F. G. Davis.

Allahabad District.

Presiding Elder. ...	D. Osborne.
Allahabad. ...	C. P. Hard.
Jubblepoor. ...	W. D. Brown.
Harda ...	C. H. Plomer.
Khundwa ...	
Mhow Circuit ...	James Lyon.
Ajmere Circuit ...	J. D. Webb.
Bandikui ...	W. Smith.
Agra ...	W. Curties.
Meerut ...	C. W. D'Souza.
Roorkee ...	W. Bowser.
Mussooree ...	D. Osborne.
Lahore ...	Geo. K. Gilder.
Kurrachee ...	M. Y. Bovard.

Lay Missionaries.

Calcutta Girls' School	Miss M. E. Layton.
Rangoon Girls' School	Miss E. H. Warner.
Teloogoo Mission	Miss C. O'Leary.

—In the death of M. Gambetta France has lost a great man. With a strong personality, firm convictions and an undaunted courage, he won his way from poverty and obscurity to the first place among the statesmen of France. He has been taken away in his prime but has left a brilliant record behind him. Of him the "Men of the Time" says;—

Leon Gambetta, a French statesman, born at Cahors, of a Genoese family, Oct. 30, 1838. Adopting the legal profession, he became a member of the Paris bar in 1859, and soon acquired fame as a forensic orator, being much employed in political causes, both in the capital, and the provinces, while he obtained immense popularity among certain classes of the Parisians, on account of his advanced Republican opinions. In March, 1869, on the occasion of the prosecution of the *Emancipation* newspaper at Toulouse, the young and eloquent orator received a most enthusiastic reception in the south. At the general election of 1869 Gambetta stood for Paris and Marseilles, as a representative of the "Irreconcileable opposition," and was returned for both constituencies, but elected to take his seat for Marseilles. In January, 1870, he made a violent attack on the Ollivier Ministry, declaring that the day would come when the majority of the people would, without appealing to force, succeed in establishing a Republic. On the fall of the Empire and the consequent formation of the Government of the National Defence in September, 1870, he was nominated Minister of the Interior, and soon showed that he possessed administrative powers of high order. When a serious misunderstanding took place between the Delegate Government, at Tours and the National Defence Committee, in Paris, regarding the contemplated election of deputies, M. Gambetta was selected by his colleagues to proceed to the former city and explain the position of affairs of the capital. Accordingly he left Paris on October 7, 1870, in a balloon named the "Armand-Barbés," accompanied by a secretary and an aéronaut, passed safely over the Prussian lines, and reached Rouen in the evening. Proceeding without loss of time to Tours, he there assumed the direction, and for months was virtually Dictator of all those provinces of France which were free from the German invaders. He urged the people to continued resistance, raised the Army of the Loire, and after the Delegate Government had been obliged to remove to Bordeaux, he issued a proclamation advocating war *à outrance*, and resistance even to complete exhaustion. It is scarcely necessary to add that his dream of driving out the Prussians was not realised, and that his volunteer armies were completely crushed, by the well-trained forces of the enemy. On February 6, 1871, M. M. Arago, Garnier-Pages, and Eugene Pelletan members of the Paris Government, arrived at Bordeaux, bringing with them a decree, signed by all the members of the Government, which annulled that of M. Gambetta, by which certain classes of electors were disqualified as candidates for the Assembly. In consequence of this censure, M. Gambetta at once resigned his functions. Shortly afterwards he proceeded to Spain, and resided there, for some months in seclusion, but he has since returned to France and obtained a seat in the Assembly, where he is regarded as leader of the Radical wing of the Republican party. His political conduct has been characterised by moderation and reserve, but, nevertheless, he has constantly directed his efforts to one object—the definitive establishment of the Republic. In September, 1872, he made a kind of Democratic "Progress" in the South of France, receiving a semi-official welcome from the municipal authorities. He delivered a famous speech at Grenoble, which was regarded as a manifesto and programme of the Red party, amounting to a declaration of war against the Government of the National Assembly. Another famous speech of his was delivered at Aix in January, 1876. At the close of the year 1877. M. Gambetta paid a visit to Rome, and had private conferences with the leading statesmen of the Italian Kingdom. On September, 11, 1877, he was condemned by the eleventh Correctional Tribunal of Paris, to three months' imprisonment and to pay a fine of 2,000 francs, for having said of Marshal MacMahon, at a private meeting at Lille, that after the next elections the President of the

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Republic must either submit or resign—"Il faudra ou se soumettre, ou se demettre." M Gambetta was also prosecuted for his circular to the electors of the twentieth arrondisement of Paris. Judgment was pronounced on October 12, two days before the election, M. Gambetta being condemned to three months' imprisonment and to pay a fine of 4,000 francs. Two days later, he was elected Deputy for the twentieth arrondisement. In the discussion in the Chamber respecting the election of M. de Fourton November (18, 1878,) M. Gambetta called that statesman a liar. This unparliamentary expression led to their fighting a duel with pistols at, Plessis Piquet, about five miles from the Tuileries. The encounter was a perfectly harmless one, and it was hinted that blank cartridges were used with the connivance of the seconds.

—It is cheering to notice the steady advance the cause of Temperance is making in world. In the United States, every year it is growing as a political factor and gaining on every side. The following cheering news comes from Australia, in reference to the New South Wales Local Option Act.

Great advantages (says the *Temperance Record)* have attended the closing of public-houses on Sunday. For some time before the Act came into operation, the number of arrests for Sunday drunkenness in Sydney averaged 25 each week, but in the first three months of the present year, the total number was only 13—an average of one per week. Our informant states, that working men who had not for many years, spent a Sunday at home with their families, have become totally changed since the public-houses were closed on that day. In regard to the application of the principle of local option, we learn that the Act provides for a vote being taken every three years in each city, ward, or municipal district, as to whether any new licenses shall be granted within the district during the ensuing three years. When there is a majority against new licenses the licensing magistrates have no discretion in the matter, and are bound to carry out the wishes of the majority of voters; but when the preponderance of votes is on the opposite side, they are not bound to grant any new licenses, unless they think it desirable to do so. In Sydney, with a population of 213,000, and 870 public-houses, seven, of the eight wards into which the city is divided, declared against new licenses, and one ward, by a majority of only 11 votes, pronounced in their favour; but public opinion was so strong, that very few new licenses were granted. The ratepayers have no direct control over licenses in force when the Act was passed, except in the case of proposed removals, which are put on the same footing as new licenses when the triennial vote is taken.

—We publish in another column a reply to "A Heathen" from Rev. R. A. Hume, taken from the *Philosophical Inquirer*. It will be remembered that the discussion was first carried on in the columns of the Bombay Gazette, but since then, the *Philosophic Inquirer* offered its columns to Mr. Hume, in which to reply. It will well pay a perusal.

A NATIVE CHRISTIAN MELA IN NORTH INDIA.

The Christian Mela, of the American Methodist Mission in Rohilkhand, was held at Chandausi on the Oudh and Rohilkhand Railway, early in December and was a marked success. It was conducted by the Rev. E. W. Parker, Presiding elder. In all 1,043 Native Christians, representing fourteen large and a number of small stations, were present, some of them having travelled a hundred miles in order to attend. The boys of the Moradabad Boarding School, walked thirty miles, rather than miss the meeting. These people were accommodated in 30 tents, large and small and 105 *grass chhappars*. Of those present only a dozen were foreign missionaries, all the others were natives, preachers, catechists, theological students, colporteurs, teachers, Bible readers, men, women and children. Several days were entirely given to religious services and earnest prayer was answered in showers of blessings, which made the meeting a memorable one. In one meeting especially, at the close of a day of prayerful waiting upon God, the Holy Spirit visited the assembly, and scores, chiefly young people, were converted. The attendance on Sunday was estimated at 2,000.

The interest in these *melas* is deepening every year. The good results are obvious. The people after a year of labor in their scattered homes come together and are greatly cheered by meeting each other: especially is this the case in regard to relatives; boys and girls of the boarding-schools are thus able to meet their parents; old friendships are reserved and new ones formed. The village pastor and his little flock come into contact with the Christians of larger towns and cities; new converts have the privilege of hearing sermons and joining in worship which gives them a better idea of church life; Christian song is made much of, and a spirit of *esprit de corps* is cultivated which results in better work for God.

The Mission proposes to encourge these *melas* or camp-meetings. Last year there was a single *mela* for Oudh and Rohilkhand; this year two were held, one for each district: in the one were 1,043, in the other 425, in all 1468, as compared with 843 last year. The Native Christians thoroughly enjoy these meetings and will be able to carry them on unaided. Ten years hence the Christian *melas* will be powers felt for good far and wide.

B. H. B.

The Bombay Guardian.

SATURDAY, JANUARY 6, 1883.

ASSURANCE.

We heard the other day of a lady, the wife of a chaplain, who on hearing a person say that he had received the forgiveness of sins, and knew that he was accepted of God, cried out 'blasphemy,' put her fingers in her years, and ran out of the room. It seems strange that they who profess to receive absolution from the lips of a priest, shoud deny that God can give assurance of adoption, to those who come to him in Christ. It appeared to this lady to savour of wicked presumption, that any one should profess to know that he was saved It appears to us a very appalling arrangement for God to make, that believers should never in this life, know positively, that they are saved. We know that when a man is spiritually enlightened as to the nature and awful consequences of sin, a sense of anguish and horror settles down upon his spirit; just in the measure in which he comprehends what is really at stake, the suspense will become unendurable. A man who does not know but that he may be every hour approaching nearer and nearer the everlasting woe, has no right to find a moment's peace, a single ray of joy; one thing is needful, in comparison with which every thing else is of no consequence, namely that he should know that his rebellion has been forgiven, and that no anger dwells in the breast of God. Suppose a father has a son on board of a certain ship, and hears that that ship has foundered, but does not know whether his son was, or not, among the survivors, what anguish will possess the father's heart until he knows whether his son is among the living, or the dead. Or, say that there is a report abroad to the effect that a Bank, in which his entire fortune is invested, has closed its doors, we do not think that he will enjoy very good sleep at night. The children of this world have their eyes closed, to the things of the world to come, but when a man is in Christ, he is a new creature, old things have passed away, and all things are become new; he is made aware of the tremendous issues connected with this state of probation, and for him to be tranquil of spirit, under the possibility of being banished with everlasting destruction from the glory of the divine presence, would be to declare most emphatically, that the statements of the Bible concerning future punishment, are an utter fiction. The only way in which a man can remain tranquil under an abiding uncertainty, regarding his condition in the world to come, is by forbidding the subject seriously to occupy his mind. The simple statement is enough to show that the Gospel would be no Gospel at all, no glad tidings if it left men in this cruel uncertainty. The fruit of the Spirit is love, joy and peace, &c., but no such fruit could be experienced if after convincing us of the heinousness of our sin and the ineffable purity of God, the Spirit left us all our days in hopeless uncertainity with regard to our everlasting state. How any body can read the Bible and believe that God intended that his children should always remain in doubt whether they are His children or not, is passing strange. Our Lord did not hesitate to say plainly to this and that person, "Thy sins be forgiven thee," even in the case of those who had till then, been leading the worst of lives. He wrought a miracle to show that the Son of Man had power on earth, to forgive sins.

It is indeed quite possible for men to take up with the idea that they have been forgiven, when they have not. There are alas! too many who are thus deceived. This does not however invalidate in the least the divine assurance that he who believeth on the Saviour hath salvation. "Now the God of hope fill you with all joy and peace in believing." Here joy and peace are shown to be connected with believing, which could not be, if any element of uncertainity remained. It is a whole-hearted faith that is demanded; faith wholly and solely in Christ, and not at all in self. Made over to Christ, we are made like unto him; faith brings us under the transforming power of the one we trust in. Trusting in Jesus, the

love of God is shed abroad in our hearts by the power of the Holy Ghost, and this love becomes the mightiest agent in the purification of our nature. Sinners think that the love of God must lead to carelessness and high-mindedness; but there could not be a greater mistake. Many think that doubt will make us very careful not to displease God; but this is an utter misconception of the matter. Doubt is paralyzing. We are indeed "to work out our salvation with fear and trembling; for it is God that worketh in us, to will and to do of His good pleasure." God the Holy Spirit, takes up his abode in the heart of the believer, and inspires him with the greatest possible solicitude to make our walk and conversation correspond with such a divine indwelling agent. There is the possibility of failure, but there is the certainty of help, up to the measure of all our need. There are certain abiding conditions, apart from which this assurance of our acceptance, is not to be enjoyed. We jeopardize our salvation, as well as our present assurance, when we neglect these conditions. As we have received Christ Jesus the Lord, so are we to walk in Him. In the epistles of John, nothing is more marked than His frequent use of the words, "We know that we have passed from death unto life because we love the brethren."

TITLES OF CHRISTIANS. I.

BELIEVERS.

Various names are given to Christians in the Word of God: They are called believers; followers; children, sons and daughters; servants; disciples; lovers; faithful; stewards; saints; imitators; soldiers; messengers; ambassadors; kings; priests; co-workers; inheritance; peculiar treasure; jewels; lights in the world; &c. Let us consider the title *believer*.

They are believers in the only true God and Jesus Christ whom He hath sent. Faith brings us under the power of Him in whom we believe, so that His character has unresisted access to, and sway over, the believer. He that is a believer in the Lord Jesus Christ, receives into his own heart the words and will of the Saviour. His nature opens to Christ, as that of the new-born infant opens to the mother. The infant has an absorbing and inconquerable sense of need, and knows that the supply of that need is in the mother. So the believer is one that no longer finds his springs in himself, no longer looks to the world for pleasure, honor or gain, is no longer the cheat of his own imagination; one thing he knows, viz that his true life is in Christ and reaches him moment by moment, as his faith demands it. He believes, that God so loved the world of sinners lost, as to give his only-begotten Son to expiate their sins upon the cross, and thus open up a way for that boundless love of his to reach their hearts and recreate them in the image of his Son. There were formidable difficulties in the way of his exercising this faith. The great majority of those who hear this message, treat it with indifference or with scorn; and among these are many wise, many mighty, many noble. They constitute a puissant army of the Prince of this world, and pitch their camp right over against that little spot where you stand, armed only with your proposal to believe. Each of them cries out, I once stood just where you do, but seeing the madness of believing in the face of this great phalanx, I surrendered at once. How can you withstand such an avalanche of influences? Surrender at once. But you do not surrender. You cry out to the arrayed force, What about your sin? Have you been saved from them? This is what I seek, and what I must find. Jesus gave himself for me, and God raised Him from the dead in attestation of the sufficiency of His blood to cleanse from sin and deliver me from its power. I believe in the Christ. I believe in Him as not merely having been given for me, but as now actually given *to* me. I take Him by faith and bless God for the unspeakable gift As the branch abideth in the vine and lives upon it, so I must now abide in Him and find my life in Him. Who would have thought that one poor man could obtain such a victory over such an army? Yet it occurs every day, and simply demonstrates the glorious supremacy and sufficiency of Christ. But this is only the beginning of conflicts. As we have received Christ Jesus the Lord, so walk we in Him. Unbelief is sometimes like the evil spirit that, having been cast out of a man, spent some time in dry places, seeking rest and not finding it, and then returned to his former home and finding it garnished and ready, took seven more diabolical acquaintances of his and occupied in great force, the old fortress. A man having happily entered upon the way of faith, is tempted to think that he is master of the situation, and no longer needs to be armed *cap-a-pie*; the enemy has found out what stuff he is made of, and will give him a wide margin. This very thought shows that the enemy is near and on the winning side. A victory is no longer a victory, when you trust in it. Learn to say, "The victory Christ gave me yesterday," he must give me again to-day and every day. Christians are believers and are only Christians while they believe. Christians live by the river of the water of life which flows from the throne of God. Do you know this river? No, I never saw it. Ah, you are not a believer. This river can only flow in a channel of faith. The believer says, "Yes, I know it well; the love of God is shed abroad in my heart by the Holy Ghost given unto me." Consider, this river flows from the throne of God and of the Lamb. It is there, the river of the kingdom. The glories of the kingdom become fluent, communicable, and the progress of the river of life, is the progress of the kingdom. Wherever a believing heart is found, it pours itself in there, and then the throne of God and of the Lamb is in that heart, and the river of the water of life is flowing from it. Not I, but Christ liveth in me. The word of God is the armory of faith. In the Bible of the believer are many places of hallowed memory, where He met the enemy and after a more or less protracted struggle, succeeded in establishing Himself in all the amplitude of the promise or the precept.

Believers are a peculiar people in the world, and men know not what to make of them, even as they knew not what to make of Christ when He was in the flesh; and they are peculiar because of their faith. By faith they perceive approaching from the depths of space, a day of judgment; a *day* of judgment, the Dayspring from on high to those whom it reveals as the children of light, believers; causing unbelievers to be found involved in impenetrable darkness. Are you a believer? Then the things of faith, look to you, to make them known, so that men may be convinced of sin and danger and flee to Christ.

DECENNIAL CONFERENCE.

The Decennial Missionary Conference of India met in the M. E. Church, Calcutta, on the 28th ult. An ample platform had been erected around the pulpit. There were early prayer-meetings every day. The Morning Session of Conference was from ten to one, and the Afternoon Session from two to half-past four. There was a distinct subject for each Session, two papers being read, (twenty minutes the limit to each,) and the remainder of the time devoted to speeches, two prepared and the others spontaneous. Gen Sir H. Ramsay, K. C. S. I., C. B. was the Chairman of the Conference. There were on the platform on the first day, Dr. Murray Mitchell, Mr. Stephen Jacob, Col. Wroughton and other well-known Christian workers. Gen. Ramsay, in his opening address referred to some important changes that had occurred in the last ten years, having a bearing on Missions.

The first subject was on Preaching to the Heathen, and the first paper was written by Dr. Forman of the Am. Pres. Mission, Lahore. As he was not present, it was read by Mr. J. Newton. The writer considered the direct preaching of the Gospel to be of highest importance, and that only exceptional circumstances could justify a young missionary in turning from this, to some other mode of seeking to advance the cause. The parable of the sower, shows that God by his Spirit prepares the hearts of hearers to receive the word. The want of deep conviction of sin among the people of this country was one reason why they were so little affected by the doctrine of grace. Adaptation was very important. We must know what is in the hearer's mind, in order to know how to present the truth in the way best fitted to impress him. Discussion helped here. But the Gospel was its own most powerful argument. Preaching to the heathen should be largely historical. The writer had no objection to instrumental music as a means of attracting the Natives. In Lahore they preached on platforms on their own ground, in front of their own chapels. Books are exposed for sale on a table, and the Native preacher is there at certain hours to have conversation with the people. The second paper on Preaching to the Heathen was by the Rev. W. N. Bose, B. A. B. L. Independent Mission, Gopalpur. We may mention that Mr. Bose has some 70 Native Christians under his charge, and that he receives for his support 50 Rs. a month from a private source. Relating his own experience, he said that 20 years ago he was a great hater of the Bible. Afterwards, witnessing its effects in the changed lives of some known to him, he called upon a Christian and proposed reading the Bible with him. This was readily acceded to. He wished to begin at the beginning, but the teacher said, No, it was better to begin near the end. He found that this was the true way. [The earlier portions receive their light from the latter.] In his preaching he generally began at the Cross. The preacher must rely solely upon the Holy Spirit, who will not merely give power to the word, but enable the preacher

to walk in love, all-conquering love towards the people, spend much time in their houses, eat what they eat &c. Mr. Buckingham, a Baptist missionary, had founded a Christian village near the Sonderbunds, identifying himself with the people, and it was the happiest village in Bengal. It was matter of regret that so few of our young Native Christians were preparing for the ministry. The Rev. J. Smith, Baptist Mission, Delhi, gave the first address, speaking however from notes. Bazaar-preaching he considered important, but regretted the incompetency of many Native agents employed in it, who spent their time in abusing the Hindu gods or decrying Mahommedanism, thus doing more harm than good. He spoke warmly in favour of what he called *Busti or Mohula* preaching, getting the residents of a particular neighbourhood together and having nightly meetings among them. Not for 25 years had he been once turned away from the door of a Hindoo. Itineracies should be carried on without any style or show, but in a way to inspire the people with confidence Several should go together. The Rev. E. Lewis said that many were striving to lead as pure lives as those who have embraced Christianity. He did not believe that Hinduism was tottering to its fall. The Rev. Mr. Hutchinson, L. M. S. Coimbatore, said that as the sun of India dried up the brooks, so the tendency of things was gradually to dry up the zeal with which missionaries came to this country, especially when the missionary was isolated. The Rev. Mr. Hughes, C. M. S. Peshawar, thought the young missionaries did more harm than good by engaging in street-preaching. It should be carried on by thoroughly-efficient preachers. Young missionaries could do much good by private visits paid to the Natives, or received from them. Mr. Ramchunder Bose said the foreign missionary was a missionary of civilization as well as of the cross. 'Such as I have give I thee,' said Peter to the impotent man, and the missionary of our days, though he show no miracles, has culture to impart. The missionary should not in the manner of living, descend to the Native, but bring the Native up to his own. The Rev. G. C. Dutt favoured the simple declaration of the Gospel rather than attacks on Hinduism. He was the founder of Christian *melas*. Thought there should be more intercourse between European and Native Christians. The Rev. P. M. Rudra, (C. M. S.) Burdwan, thought the modicum of truth in the heathen systems should be acknowledged and used in gaining their attention to what we have to say. The Rev. M. Phillips, (L. M. S.) Salem, thought that India's great want to-day was preaching. With reference to the opinion that in bazaar-preaching we reach only the lower classes, he thought that that would depend on the character of the preacher. Love, humility and tact necessary. Thought that education, engrossed too much of the time of missionaries in the large cities. The Rev. W. Hooper, C. M. S. Benares, thought it would be a great pity if the remarks of Mr. Hughes should discourage young missionaries from taking part in bazaar-preaching. He would however urge the great importance of prayerful and thorough preparation for it. Dr. Murray Mitchell summed up briefly, what he believed to be the opinion of missionaries in Western India on this subject. Avoid controversy and directly preach the work. If only they who had thoroughly mastered the opposing systems should attack them, their number would be small. Native interest in Christian Kirttans. Dr. Thoburn thought we might expect to be guided by the providence of God so as to cast the net on the right side and in the right time. We should go before the people as God's messengers exhibiting our credentials.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

CHRISTMAS-TIDE AT GHAZIPUR.

To the Editor of the Bombay Guardian.

DEAR MR. EDITOR,—Christmas was again a very solemn festival to us and all the Christians, adults and children. The Rev. and Mrs. Lorbeer took great pains to arrange and illuminate the Xmas tree in order to make the congregation as happy as possible. Friends from Germany, as usual, had sent many pieces of cloth and play things for the orphans, and some of the Europeans added a little beauty by their kind presence, when on Xmas eve a Hymn was sung and a speech made to the congregation. Prayers were offered and the service was closed with a Hymn accompanied with the grand organ of our church. The presents as clothes, toys, oranges and sweetmeats, made many smiling faces and cheerful minds. On Christmas morning after Divine Service, three souls were admitted to the flock of Christ.

HENRY ZIEMANN.

Ghazipur 27 Dec. 1882.

NOTICES.

THERE will be a meeting for prayer on Tuesday, Thursday and Saturday of next week in 2 Parel Road, Byculla, at 7-30 A. M.

THE WEEK OF UNITED AND UNIVERSAL PRAYER
JAN. 7-14 1883.

In connection with the week of prayer, meetings will be held in Bombay as under—commencing each evening at 8-30 P. M.

Monday—Girgaum Mission Church,—Subject—Thanks giving.
Tuesday—St. Andrew's Church,—Subject—Confession.
Wednesday—Baptist Church,—Subject—Prayer for families.
Thursday—Free Church,—Subject—Prayer for the Church.
Friday—Young Men's Christian Association Rooms,—Subject—The Nations.
Saturday—Methodist Episcopal Church, Grant Road,—Subject—Prayer for Missions.

An address will be given to the Fort Sunday School children of the M. E. Church by Mrs. C. P. Hard on Sunday next the 7th instant at 11 o'clock in Dean Lane Hall to which all parents and children are cordially invited.

Epitome of News.

SATURDAY, DECEMBER 30.

—*Bombay Gazette*: According to the Cairo correspondent of the *Daily Chronicle*, the Egyptian authorities, on the advice of the British Government, have determined to reduce Baker Pasha's estimate of officers and men for the new army to about one-half, so that the total force will not exceed, 5,000. This decision is chiefly due to the difficulty in obtaining a sufficient number of capable native officers. According to the *Times*, Major-General Sir Evelyn Wood, will accept the appointment of Commander-in-Chief of the new army, which has been offered to him.

—The *Times* is informed that the expense of producing the Christmas number of the *Graphic* was £21,000.

—There has been, for several months, considerable agitation in Canada respecting the use of the Bible in the public schools. A large deputation of clergymen, representing the Protestant denominations from all parts of the Dominion, has just waited upon the Government at Toronto, and urged the introduction of the Bible, into the public school system, and the making compulsory, the reading of prayers and portions of Scripture, at the opening of the schools.

Missionary Herald: Sir Richard Temple on Missions in India.—Sir Richard Temple, Bart., formerly Governor of Bombay, Lieutenant-governor of Bengal, and a resident of India for twenty-seven years, is now visiting the United States, and while in Boston, met at the house of a merchant, several gentlemen interested in religious movements at home and abroad, and spoke to them upon Protestant missions in India. From a report of his remarks given in the *Boston Daily Advertiser*, of November 7, the following extract is taken: "He gave high testimony to the personal worth, merit, capacity, and self-sacrificing devotion, of the men and women from Europe and America, not only in their direct missionary work, but in their untiring efforts to aid the natives, in their struggles to improve their physical condition, aiding and sympathizing with them in years of famine, and stimulating them by precept and example to a higher life as seen and heard in the daily life of Christians and cultured homes.

"Sir Richard, spoke of adverse reports regarding missions, as coming often from travelers with limited opportunities for accurate and reliable information, and also from some others of long experience in India, and much information; persons who have little, if any, regard for religious work at home; but these criticisms, he said, do not indicate the local English opinion in India, of Christian missions; the testimony of such men as Sir John Lawrence, Sir Bartle Frere, Robert Montgomery, and others, given in favor of missions, outweigh these off-hand and unsympathizing reports. Regarding the relations of the missionaries to the government, he said, the missionaries have the confidence of their native neighbors, know their inner life, real sorrows, anxieties, and grievances, better than the government can know, and by their timely representations to the proper authorities, perils have been averted, which might have been left to increase and ripen into impending evils.

"Of the native Christians, he said, their character was good, and while they do not possess all the Christian gifts and graces, their new religion does exercise a decisive influence on their life and conversation, and despite many and powerful temptations, the instances of apostasy are very rare. He cited instances where, during the Sepoy rebellion, the native Christians, being threatened with death if they did not abjure their new religion, stood to their principles with sublime martyr-like courage. He spoke of the growth of the native ministry, and the necessity of its rapid enlargement; also of the laudable willingness and increased ability of the native Christians, especially those born in the faith and nurtured by Christian parents, to render their churches and schools self-supporting; of the bright and happy condition of the native Christian villages in Southern India, and of the improved physical condition of the converts, under the higher moral and religious requirements of their new faith."

MONDAY, JANUARY 1.

—The incoming Mails. Aden, Dec. 30: The s.s. Surat, with the outward English mails of

the 15th instant, left here for Bombay at five o'clock, last evening, and the s.s. Teheran, for Colombo and Calcutta, at nine, last evening

—The *Pionner* publishes the following telegram from its Calcutta correspondent, dated Dec. 29 :—

"The Decennial Missionary Conference was opened yesterday. General Sir H. Ramsay, who presided in opening the Conference, said the present was the second General Missionary Conference for all India, and so far as he knew, there was never such a gathering in any part of the world. The first General Conference was held at Allahabad ten years ago, but was not such a decided success as the present one. The members of the Conference were drawn, as was probably well known, from all parts of India, and represented varied and divergent views on Christianity, but they were all inspired with the same spirit of unity, namely, how best to carry on the Lord's work in the vineyard. Since the last Conference many of those who had taken part in its proceedings had ceased from their labours, and had received the welcome call of the Master—"well done thou good and faithful servant; enter into the joy of thy Lord"—but the work was His, and not man's, and He could raise up others to fill the places of those who had been called to their rest. The true President of the Conference was He in Whose name they had assembled, and in their deliberations they should look to Him for guidance, wisdom, and grace. The programme of the business before the Conference had been printed and circulated among the delegates, from which it would be seen that papers would be read by selected members, which would be followed by a discussion. Rules had been prepared for regulating the manner and period of discussion, which it would be the dnty of the Chairman to see carried out. General Ramsay then went on to say that, during the last ten years, the mission field, in India had undergone a vast change. Railway communication had rendered travelling so easy, that missionaries could travel about with greater facility, and give a larger share of personal supervision than they could do before. The hostility of Mahomedans and Hindoos towards Christianity had lessened to a remarkable degree, the spread of education having removed much of the superstition and narrow-mindedness of these classes. Education had, in fact, exercised such an influence for good over them, that even their moral conduct had undergone a change, and the people everywhere exhibited a friendly spirit towards Christians. Sunday Schools were also doing an immense deal of good, and little children were not only taught to sing sweet songs of the love of the Saviour, but were learning to know practically, how sweet the name of Jesus sounds. Zenana missions were also full of promise with their lady doctors, their dispensaries, &c.; while many other agencies, all full of promise, were employed in different parts of the country in rescuing the dying and saving the lost. There were in the assembly before him, persons belonging to different Christian denominations with, as he said previously, varying and divergent opinions, but he would ask them to forget their differences; and, animated by a spirit of unity, endeavour to consider the difficulties of mission work in India, and how to combat it—that was the work before them,—the work of Christ, for which the Conference had been assembled. They had commenced the meeting with prayer for the Lord Jesus' presence, and they had His promise "that where two or three are gathered together in my name, I am in the midst of them," and again, "Lo I am always with you, even unto the end of the world." He would declare the Conference open.

Various papers were then read, and the Conference adjourned until the following day.

—*Bombay Gazette*: It has been shown by experiments that jute of a good quality, can be grown on certain soils, in all the coast districts of the Bombay Presidency. Hitherto, the experiments have been made on too small a scale to show whether it can be grown with profit, but the Government of Bombay, we (*Indigo Planters' Gazette*) are informed, has now decided that they should be undertaken on a larger scale. It has been recommended that if the cooperation of intelligent cultivators can be secured, the object in view will probably be more speedily attained, The Government of Bombay also offers great encouragement in the matter, and has authorized Collectors to promise a remission of assessment, and compensation for any loss shown to have resulted from the experiments, on the understanding that they were conducted with due care. If cultivators cannot be induced to undertake the experiments on these terms, the Collectors of the districts concerned are to carry out experiments themselves, a sum of Rs. 100 being placed at the disposal of each officer for this purpose.

Bombay Gazette: News reaches the *Pioneer* from Persia of the steady progress which the Russians are quietly making on the Khorassan frontier with a view to strengthening their strategic position. The millitary roads connecting the Akkal Tekke-oasis with Northern Persia are being pushed forward to completion very rapidly, and the Shah is showing himself so pliant in all that relates to the work that the Russian engineers find their labours comparatively easy. We have no English officer in Khorassan now, as Colonel C. E. Stewart, who was for several months on the Herat border, left for England several weeks ago. Latest news from Meshed is to the effect that Musa Khan, the son of Yakub, is still in that country, the rumour of his journey to Teheran having been false. Herat is unusually quiet, and is likely to remain so, if the Ameer leaves the turbulent citizens fairly to themselves. In the Kandhar and Helmund districts there is said to be much latent discontent owing to the exactions of the officials, but no open disturbances have taken place.

—A native gentleman of Calcutta proposes to give an entertainment to wnich all classes of the community, "including Foreign Consuls, distinguished European visitors, and native chiefs," will be invited, in commemorration of the British Army in Egypt.

—Arabi Pasha is not to be permitted to arrive in Ceylon without a meed of public recognition. The Turkish Consul at Colombo, local advices state, is organising a reception to welcome the exile, and what is more, the congregation of a Muhammedan mosque in that town, has granted him a sum of money from the funds of the mosque, for the purpose of the ceremony.

—*Times of India*: It is stated that Araby's allowance in Ceylon will be £4,000 a year. We hope he wont invest his money in coffee.

—Telegrams from Paris state the alarming illness of M. Gambetta.

—*Times of India*: If M. Gambetta's career now cut short by a sudden illnesss, as seems too probable, France will experience a loss scarcely less ominous than that which befel her when Mirabeau was beckoned away, and had to go, regretting that he could not bequeath his head to his distracted country. Leon Gambetta is not Mirabeau, in eloquence or in genius; but, like that great historic figure, he is the one man in whose capacity and energy all parties could have confidence in a momemnt of supreme national peril. He is himself a force, as Mr. Gladstone is, and Lord Beaconsfield was, and if he be now withdrawn by the hand of death, there is no man in France to fill the void. The other French statesmen who may be called upon to guide France in the new dangers which threaten to burst upon her from within and without are able mediocrities who would infallibly be overweighted by the task. There is not a Thiers or a Gambetta amongst them. The best tribute to the energy and administrative capacity of M. Gambetta will, if he now die, be furnished by Germany, which will give a sigh of relief, not unlike the "Pouf!" which Napoleon said would be the exclamation of Europe when his death should be announced.

—The London *Times* in a leading article announces that it is intended to divide Zululand between Cetewayo and John Dunn and appoint a British Resident with each. The article adds that Tugela will be assigned to John Dunn. The natives are dissatisfied with the arrangement, and says Cetewayo must join Dunn.

—The s.s. Pekin, with the London mails of the 22nd of December, left Suez on Saturday at 6 a.m.

Tuesday, January 2.

—*Times of India*: The *Times* in its issue of the 5th ult. announces that the Egyptian War medal, which has been prepared for distribution with unprecedented promptitude, will now be given out at the rate of about 3,000 a week, until the full number, 30,000, have been awarded.

—News by telegram has been received in Calcutta of the death, on the 22nd ult., at Etchmiadzen, at the foot of Mount Ararat, of George IV, the Catholicus or Supreme Head of the Armenian Church. The *Indian Daily News* says;—The deceased Prelate was born in 1813, and had been for thirteen years Catholicus at the time of his death. During his Pontificate he succeeded, in establishing a Printing Press at Etchmiadzen and gave a great impetus to the cause of education amongst the Armenians. His death will be a serious loss to the communities, which looked to him as their chief spiritual guide. The death of the Catholicus will, however, be a gain to Russia, in whose hands the nomination of a successor will naturally rest, and which claims for the Emperor the right of confirmation and approval before the Catholicus can be installed in the Pontifical seat. Perhaps the most worthy amongst the Armenian hierarchy would be the Patriarch Nierses, who the other day resigned his office, as Patriarch of Constantinople on the ground that Turkish misrule made him powerless to assist his people. His resignation has not yet been accepted, and the Armenians of the Constantinople See are endeavouring to persuade him to recall it. The election of Partriarch Nierses would be generally popular throughout the Armenian settlements, but it is not likely his peculiarly national spirit will recommend itself to Russia, which power seems desirous of accomplishing in Armenia, the process of Russification she is attempting in Poland and the Baltic Provinces. Still, there can be no doubt the death of the Catholicus will afford her another opportunity of asserting her claim to be considered the Protector of all Armenia.

—Telegrams of to-day announce the death of M. Gambetta yesterday, January 1st.

—*Indian Witness*: The Salvation Army detachment began its second campaign in Calcutta on Sunday afternoon. The corps marched from College Square to the Bengal Theatre, and there preached the Gospel. The crowd was enormous, but of course orderly. We are glad to hear that Mr. Tucker, whose illness was serious, is well again.

The Salvationists are in Calcutta in force, but so completely have they won the right of way, that their doings excite no opposition and comparatively little comment. They have held monster meetings in the Theatre, have paraded the streets, and are seen constantly on the streets, but the novelty has ceased, and those who hated them cordially not many weeks ago look on them not only with toleration, but with a certain kind of friendly interest. They are to have a great meeting in the Town Hall, on Sunday evening, and no doubt will have a full house. All India receives them courteously, but the Bombay authorities maintain their hostile attitude with dogged persist-

ASIATIC SOCIETY OF MUMBAI

ence. Compelled by an express order from the Viceroy to permit them to hold processions, the Commissioner of Police obeys, and at the same time nullifies the order by compelling them to take impossible or objectionable routes. It may be well to let him have his little fancy for a time, especially as he must give way in a very short time.

The Madras Railway Company has published an invitation to Eurasians to take service with it as porters. An Assistant Traffic Manager of the Railway is said to have begun his service as porter. Poor Eurasians ought to reflect that their ability to read and write gives them a chance to rise out of the position of porters. Half the prosperous men of America to-day began in menial positions. The principal difficulty of getting employment is to get a start.

—*Times*: THE CAUSE OF RUSSIA'S ANARCHY.—Russia has concluded a new loan for eight millions sterling, which brings up the total of her outstanding debt to 535 millions sterling, taking her internal obligations at the reduced rate of 24 pence per rouble. What is most noteworthy, is the fact that her debt has almost doubled since 1872, the annual deficit in her finances, averaging 24 millions, whereas during 20 previous years, it was only 11 millions per annum.

Date.	Revenue.	Expenditure.	Deficit.
1843-52 ...	£302,000,000	£363,000 000	£61,000,000
1853-62 ...	376,000,000	484,000,000	108,000,000
1863-72 ...	417,000,000	522,000,000	106,000,000
1873-82 ...	615,000,000	856,000,000	241,000,000
	£1,710,000,000	£2,226,000,000	£516,000,000

Thus it appears that in the decade ending with 1882 the expenditure has been just 40 per cent over the income. Another decade of the same character would suffice to bring Russia to the brink of a precipice, and even at present the Finance Minister, Bunge, may say to the Czar in Necker's words to Louis XVI, "The dangers that surround the throne are less social than financial."

—*Daily Chronicle*: Mr. Spurgeon's Pastors' College.—A large number of persons assembled at the Metropolitan Tabernacle at the annual meeting of this institution. Mr. C. H. Spurgeon, remarked that they had as promising a set of young men in the college as ever they had. Rev. James Spurgeon stated that 639 brethren had been sent out into the ministry as the result of twenty-six years' work. Of these 481 were regularly settled in pastorates; twenty-nine were without pastorships, but regularly engaged in evangelistic work; eleven had returned to their secular engagements, but were nevertheless strengthening their good work; seven were in the field as medical missionaries; two had been educated in the college for other denominations; sixty young men had removed from various causes, such as joining other denominations, &c. As many as nineteen former students had settled in pastorates since the last meeting, in Quebec, New Zealand, China, India, England and Queensland.—

WEDNESDAY, JANUARY 3.

—*Times of India*: The German press have not unnaturally greeted the news of the death of M. Gambetta as a guarantee of peace. This is, perhaps, the most signal tribute it would be possible to pay to his influence while in life. The French people have, on the other hand, decreed him a national funeral. The cause of his death, is now stated to have been erysipelas and blood poisoning. We referred yesterday to the stories current in Paris a month ago as to the wound in his hand, and it will be a strange end to a stormy and impetuous career if it should turn out after all, that his death was caused by some misadventure which his friends are trying to hush up. We have, by the way, unearthed from the *World* a very pleasant account of "M. Gambetta at Home."

—A telegram informs us that the Duke of Connaught has, in consequence of representations made by the Queen, withdrawm his application for a command in India. This is to be regretted, not for the sake of India, but for the sake of the Duke of Connaught. He has had military experience in Canada, and he has been on active service in Egypt, but there is no portion of the British Empire where a soldier is more likely to habituate himself to soldierly duties, and even amusement, than in India. One would say that the "manifest destiny" of the Duke of Connaught is to be Commander-in-Chief of the British army, as his uncle is now, and whlie he is so young it is a pity that he cannot have the opportunity of gathering as much experience as possible. The nature of the Queen's representations we do not, of course, know, but it is probably the the climate which calls forth her maternal fears.

—As we surmised last week Lord Edmond Fitzmaurice has been appointed Under-Secretary of State for Foreign Affairs in place of Sir Charles Dilke. He is, as we pointed out then, brother to Lord Lansdowne, and though his brother left the Ministry on account of their Irish policy, he has continned to support the party, and the appointment of his brother will be welcomed by the old Whig party, of which they are both representatives. Lord Edmond Fitzmaurice had a University career of some distinction, and after serving as one of the European Commissioners in the affairs of Eastern Roumelia has taken a prominent part in the leading debates. He has sat for Calne since 1868, and his seat is perfectly safe, which as he will now have to stand for re-election was probably a matter of consideration when his appointment was determined on. He is the only one of the members of the new Ministry who will have now to seek re-election, and as a good deal of confusion has existed on this point, it may be as well to point out that by the Reform Act of 1867 it was enacted that all members already in office accepting other offices shall not thereby vacate their seats. Lord Enfield has resigned the Under-Secretary-ship for India, but we have yet to learn what Commoner will be appointed instead of him, and how he has been rewarded for resigning.

—*Bombay Gazette*: A St. Petersburg telegram to the *Times* says that in Russia the attention of the Press and of society in all the large towns is painfully concentrated on the daily announcements of bank failures, peculation, embezzlement, frauds, and robberies of every kind. Scarcely a day passes without the news of some bank having been found insolvent, or in a critical condition; or of some cashier of a Government institution or benevolent society having appropriated the funds and "cooked" the accounts. The Municipal Bank of Skopin, in the province of Riazan, lately failed for over 12 millions. It is a legal point whether in this instance the whole of the inhabitants, through their municipal authorities, will not be held responsible. It is calculated that the embezzlements and robberies both private and official, have during last year alone, amounted to over 25 millions of roubles.

—A gigantic swindle has recently been exposed in Italy. It appears that the entire staff of the Lariana Company, which owns the fine steamers that run on Lake Como, have for years past been systematically robbing their employers. Every *employè* of the company, from the captains to the cabin boys, is implicated. They had formed themselves into a fraternity—a veritable *Camorra*; tickets were forged, books falsified, and the members of the association met every month to verify their accounts and divide the spoil. The company remained in ignorance of these depredations until they were informed by a dismissed steward, whose silence his confederates had refused to purchase by continuing to allow him a share of the plunder. Nearly all the *employès* are in custody.

—*Half Hour*: The Government of India is anxious to reeeive information at an early date as to the circumstances under which, or the localities in which, locusts in different parts of India breed, and to ascertain what is the history of the insects up to the time at which they commence their migratory flights. Any information on the subject should be communicated to the office of Revenue and Agriculture, Calcutta.

—*Same*: It is said that the late Dr. A. C. Burnell, of the Madras Civil Service, had a magnificent private library of which few people knew, consisting chiefly of forensic and Oriental literature. For this collection he had spent many thousand pounds, and under the provisions of his will these publications have to be sold in London.

—*Bombay Gazette*: At a meeting of the National Indian Association held during the week before the last mail left, at the rooms of the Medical Society of London, Chandos Street, Cavendish Square. The subject of instituting a new medical department, managed by women, as part of the public service in India, was discussed on a paper read by Mrs. Frances Hoggan, M.D. Surgeon-General W. G. Hunter presided, and there was a good attendance. Mrs. Hoggan, M.D., in commencing her paper, said that medical women were most urgently needed in India, not merely for their professional knowledge and skill, but also as the most powerful agents for raising the tone and the lives of women in that great empire. There was now in India a growing demand for women's attendance upon women, especially in cases of child-birth. Government should, she urged, be most earnestly entreated to make provision for the study of medicine by women, for, by so doing, they would save the lives of whole multitudes. What was needed was a new medical department, as a part of the public services in India, managed by women and responsible only to some high officer of State, working in harmony with the existing civil medical service, but co-ordinate with and not subordinate to it. Nothing but the merest fringe of the native population had been reached by the highly organised medical service and the network of dispensaries thoughout the, country and town. Opinion might, perhaps be divided as to the duty of Government to place medical men and women on something like an equal footing in India. It could hardly be divided as to the duty of insisting that State-maintained or State-aided medical institutions should no longer refuse to provide medical teaching for such medical students as might desire it, whether these were male or female. To maintain this, would be contrary to the spirit which Government had always shown, in dealing with Indian educational or social questions. In the discussion which followed, Mrs Garrett Anderson remarked that looking at the matter from an English point of view, there was certainly some considerable field for English medical women in England; but a very important question to her mind was what sort of practice would be obtained by English women in India, and whether it would be paid or unpaid. Plenty of unpaid practice could be obtained by medical women in England and the great thing was that a medical woman going to India, should be able to obtain a good practice and make a reasonable income. The establishment of a guarantee fund would be a very good thing and extremely desirable for the success of the movement. Mr. Stansfeld, M. P., asked, why should the Government be less disposed to employ medical women in India, than they were in England? He advised the Association to apply to Lord Ripon and to Lady Ripon for their aid and support in the matter.

THURSDAY, JANUARY 4.

—*Bombay Gazette*: The University clock has been brought here by a Hall Line steamer which arrived yesterday. It will be landed to-day, and it is supposed that the people of Bombay will, in about three months more, be able to see the clock safely put up in the Rajabai tower.

ASIATIC SOCIETY OF MUMBAI

—A monster petition, 120 feet long, and signed by no less then 2,600 persons, has been presented to the Calcutta Town Council, asking for the continuance of the use of the steam engines on the tramway. The signatures were all obtained in the course of three days.

—With the new year the issue of postal notes, for remittances by post, was commenced. The *Englishman* has the following description of the notes, which can be obtained at the Money Order Department of the General Post Office, or at any sub office in the town.

They are of three denominations, for 8 annas, Re. 1, and Rs. 2-8 as., and they will be very useful for any one who has to remit sums which, though not large enough to make it worth while to take out a money order, are yet too large to send in postage stamps. The commission on the above denominations, is 3 pies, 6 pies, and 1 anna respectively. The forms of postal notes at present available for issue, are printed in blue, black and red. The value is expressed on the face in English, as well as in eight vernacular languages, and on the back is space for payee's signature and the name of the post office which he selects for cashing it, together with an abstract of the principal rules. Half the space on the back is vacant at present, but in the final issue this will be filled by a translation of the rules in one of the vernacular languages of India. This translation could not appear in the preliminary batch of notes owing to the great difficulty which the Postal Department has experienced in obtaining vernacular type in sufficiently diminutive characters. The final issue will be of the size of a five rupee note, printed in mauve, green, and yellow, and the value of each will be expressed in bold figures on the face. The postal note professes to be payable at any head post office, but, as a matter of fact, it will be cashed at any post office, large or small in the country. The Post Office does not undertake the remittance of postal notes to the payee as in the case of money orders, so that a supply of notes can be bought at a time, and the payee's name filled in afterwards at pleasure. A Postal note can be paid at any time within 3 months of issue, and for 3 months after that on payment of a second commission.

—*Times of India*: We said yesterday it was to be regretted that the Duke of Connaught, for his own sake, had withdrawn his application for a command in India. We are now glad to find that the statement that he had done so, has been officially denied. To compel him to miss Indian experience would deprive him of much that is useful in the way of his profession.

—The *Morning Post* says:—"It would not be easy to exaggerate the possibilities involved in the discovery that aluminium can be made at one-half its present cost if the facts may be trusted. It is said that aluminium bronze can be used for cannon. If an aluminium piece of equal or anything like equal size be as strong as one of steel, it would be possible to reduce by more than one-half the weight of all our artillery, and possible, consequently, to bring into the field pieces of twice the calibre now employed, and capable of throwing shot many times as heavy. It would obviously be possible to construct armoured ships, of something like their present strength, without increasing their weight. Aluminium, indeed, might very speedily supersede iron, for shipbuilding purposes, even though its price should be considerably greater. It would, we believe, require no sheathing, and would not affect the compasses, as iron inevitably does. Aluminium wire, of one-third the weight, would bear the same strain as wires of iron. Aluminium carriages might be made cheaper than wood; aluminium bicycles would certainly be the delight of athletes; aluminium boats and oars may, before many years are past, be common sights, on our lakes and rivers. The present canoe is a graceful and beautiful object; a canoe made of aluminium would be a thing of beauty indeed, as well as of use. We may live to see locomotives shining brightly as silver, and dragging a train of silvery carriages after them at about half of the present cost per train-mile run, seeing how greatly the dead weight might be reduced. Aluminium tables, chairs, picture-frames, furniture of all kinds would be not merely light and convenient, but, if devised with anything like æsthetic, taste, exceedingly beautiful."

Friday, January 5.

NEXT WEEK'S MAIL.

Aden, January 4. The P. and O. Co.'s s.s. Pekin, with the outward English mails of the 22nd ult., left here for Bombay at 4 o'clock this afternoon.

—*Bombay Gazette*: The arrangements for the International Exhibition to be held in Calcutta at the end of this year are being taken vigorously in hand, and a local paper believes that an announcement on the subject will shortly be made in the official *Gazette*. A Committee has already been appointed, with the Hon. Rivers Thompson, Lieutenant-Governor of Bengal, as Chairman, and Drs. Anderson and King, and Messrs. Medlicott and Joubert, members. The Secretary has not yet been named. The site of the exhibition building, which will be constructed of iron, is to be on Chowringhee, to the South of the Imperial Museum. A local paper states that "The India section will occupy the quadrangle and the east wing of the Imperial Museum, as well as the new bulding for an Imperial Economic Museum which is to be constructed on the East side of the Imperial Museum. A glass roof (which will probably be permanent) will be put over the quadrangle of the Imperial Museum."

—The health of the British troops in Egypt, Reuter telegraphs, is improving. There was room for improvement. At the date of departure of the last mail, the 16th Hussars had one field officer, two captains, and three subalterns fit for duty, and this out of no less than 35 commissioned officers who embarked with the expedition in July last, barely five months ago. The Artillery are in a bad way, the climate having made great havock with both officers and men, but none have suffered so much as the 19th Hussars, which was in every way most efficient when it left England last Summer. It was said by an officer returned from Egypt that, when he left, the 7th Dragoon Guards and 19th Hussars could not together muster an effective party of a hundred men.

—Births and Deaths in Bombay.—The total number of deaths registered during the week ended on Tuesday, 2nd January, was 429, being 32 more than in the previous week, 105 less than the week ending 3rd January, 1882, and 59 less than the mean of the corresponding period in the preceding five years. During the week 326 births were reported in the different districts of the city. The rate of mortality per 1,000 of the population per annum was 27-37. There were 85 deaths from remittent fever, being 22 more than in the previous week, and 35 less than in the same period last year. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were last week 65,23 and 6 respectively, as compared with 94, 23, and 24 in the same time last year.

—*Indian Chronicle*: A pearl has been found at Kimberley, Western Australia, for which £1,000 has been offered. It is olive-shaped and quite perfect. Several other pearls have been discovered near the same spot, and some of them have been valued at so light a price as 250 guineas.

...All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God.—*Bishop Whipple.*

Selections.

A REPLY TO "A HEATHEN" FROM Rev. R. A. HUME.

TO

THE EDITOR OF THE PHILOSOPHIC INQUIRER.

Sir.

Early in November I noticed the article and letter in your journal, taking notice of some letters of mine which had appeared in the *Bombay Gazette*, and offering me the opportunity of replying to them in your columns. For two reasons I did not do so then. First, because your paper has said that even missionaries themselves do not believe what they teach and come to India mainly in order to get a living, and thus that they deliberately try to deceive the people of this country. Even your offer of space for a reply contained the implication that it was a question whether I would write reasonably and courteously. Hence, I doubted whether it was worth while to write to those who profess to look on me as a deceiver and bigot. Nevertheless, as I am desirous of trying to remove from the minds of your readers the misconceptions of Christianity which I believe them to hold, I should have sent you a communication, if it had not been for a second reason. I was then just about to start on a leave of absence for several weeks, and knew that on a busy tour through India, I could not follow up the discussion which would be begun. And I thought that if I gave this reason, it might be said that I had run away, as has been said about not a few others.

At this place in N. India on my journey, I received last evening, your issue of Dec. 3rd, again calling for a letter from me. So it seems well to send you a communication.

In the letter in your issue of Oct. 29th, more than thirty questions are asked me. Every one can see that while a question can be asked in one sentence, the question may be such as to require much space to answer it even tolerably well. Hence, while I should like to answer every one of the thirty odd questions specifically, it is beyond possibility that this can be done in this communication. However, I take up a few prominent points.

I. Your correspondent believes that the Native Christians are a bad lot and that they are very ignorant of their own religion. So he says:—

"I would, however, propose a committee to be appointed consisting of impartial persons, who are neither Christians nor heathens, but who are ever open to truth whencesoever it may come. Let them travel all over India and Ceylon, and give an impartial judgment as to whether they find even five per cent of the so-called converts to be thoroughly posted about all the contents of the Bible."

I should be delighted to have a good committee go through India and Ceylon examining the Native Christians as to their knowledge of religion and as to their lives. And if such a committee can be appointed as will be considered a fair body of examiners, I hereby undertake to be responsible for the expenses of one member of the committe. Let orthodox Hindus be responsible for another, Mussalmans, for a third, and so on. Professed Free-thinkers are so few that I would not think it fair to suggest their paying all the expenses of a representative. But Educated natives who disbelieve their old faiths, and yet who also disbelieve Christianity, and criticize Native Chistians, are so numerous and so many of them are in good service, that they all together ought to pay the expenses of one member of this committee. Ready as I am to help on such an effort, I very much fear that it will be impossible to find those "Impartial persons who are neither Christians nor heathens, but who are ever open to truth whencesoever it may come" who can be selected for this committee. I also fear that most of those who disparage

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the Native Christians will be far more ready to put forth endless insinuations against this community in conversation, and in the press than to lay out their cash in trying to test how much ground there is or is not for their sweeping affirmations. However, I am quite ready to help in having this matter fairly tested, by raising money and in other ways.

I believe that the only possible way of selecting a committee, would be for the critics of Native Christians to name one member, for their friends to name a second, and for these two to select a third.

It would be a somewhat difficult question for such a committee to decide upon what amount of knowledge of Christian truth should be considered satisfactory for a person with little or no general education. Every fair-minded man will see that a varying amount of knowledge must be expected from those who have had different degrees of education.

Have not I fairly met this proposition of your correspondent, and is it not now his turn to be ready with his money and in other ways?

II. The questions of your correspondent fall into two general classes—one repecting the alleged weaknesses of professing Christians, and the other respecting the alleged weaknesses of the Christian doctrines

In referring to the alleged weaknesses of *professing* Christians I would say in brief.

(1.) That your correspondent falls into the exceedingly common and easy mistake, of not bearing in mind the three very different meanings of the word Christian.

(*a*) A Christian is one who is born in a Christian country or of Christian parents; even though as a child, he knows nothing of Christ, and even though as an atheist he avows disbelief in Christ. This generic name is applicable to a large class. (*b*) A Christian is one who professes to believe or is assumed to believe in Christ. This is smaller, and yet a large class, and includes very many who are not included in the next class. *E. G.* though my Christian parents taught me most carefully, and though my conduct was what men would call fairly good, yet I did not truly trust myself to Christ till I was 16 years old. (*c*) A Christian is one who, believing himself a sinner, truly trusts in Christ for salvation, *i. e.* one whose inward and outward life is conformed to the doctrines of Christ. This is a smaller class. Now it is manifestly unfair not to notice these distinctions, and to charge upon the latter class the weaknesses of the former classes.

(2.) Some of the alleged inconsistencies of even true Christians which your correspondent mentions, are not inconsistencies I believe. E. G. one of the first which he notices is the giving testimony on oath in courts, as an alleged violation of Christ's teaching. But the spirit of Christ's teaching is not at all opposed to a solemn asseveration in court, that one will tell the truth. Christ was not speaking of courts, but was forbidding profanity and a careless use of God's name and works, and he taught that men ought habitually so to speak that their fellow men would believe them without their using any kind of adjurations. Even if it were admitted, that Christians do disobey Christ in giving witness on oath, this does not prove anything against the truth of Christian doctrines.

(3.) But there are weaknesses and inconsistencies in many true Christians which they themselves deplore. I sorrowfully confess that like many others I manifest too many of these. Christians should not care for money and comfort and honor, as they too often do. Many of them are not as meek, as earnest, as active in efforts for others, as they should be. But are these imperfections due to their closely following, or to their *not* following Christ? To ask that question is to answer it, and to show that the only fair thing to do is to charge these weaknesses to the individuals themselves, and to their *lack* of faith in Christ and to obedience to Him; not to Him who desires to keep them from thus falling. It is not the excellence of Christians, but of Christ which the missionary preaches. And the faithful Christian preacher is even more severe in his denunciation of the sins of professing Christians than any unbelievers can be.

(4.) But the weaknesses of Chriatians and even of the very best of Christians, are one of the strongest evidences of the more than human nature of Christ. If for 1800 years from the millions of men and women who, with the example and teachings of Christ before them, have sought to imitate Him, and some of whom have had the highest advantages for living a good life, such as the most careful nurture and separation from debasing influences, not one has even approached the perfectness and power of His life, how can His matchless character be accounted for, unless He was in a special sense from heaven? Or if any fancy Him to be only an imaginary character, how is it that a few uncultured men could conceive such an ideal character as all the gifted authors of eighteen centuries, even with this model before them, have not been able to match or even to approach? So if any one imagines His history to be an accumulation of myths, for many years, then, simply from the standpoint of probability, and leaving positive historical evidence for later consideration, how came there to be the unity and consistency in His character which is so conspicuous?

III. The other class of questions of your correspondent touch on the alleged weaknesses of Christian doctrines. Time and space allow only a very brief reference to topics on many branches of which libraries have been written.

Like thousands, your correspondent misunderstands the relations of Christ to men's reason and faith. An illustration will show, fairly well, what the true relation is. A man who knows that he is sick, wishes to call a doctor. He enquires in various ways the merits of different doctors. After he has satisfied his reason that one of the doctors is the best one to try, he commits himself to that doctor for treatment *i. e.*, he trusts him; and if he is not a fool, he does not say "Unless I can understand all about your diagnosis and your medicines and your reasons for treating me in this or that way, I shall not accept your help." Very similar is the true relation of men to Christ. When a man sees that he is constantly making mistakes and finds that his own resolutions do not keep him from doing wrong, and when he has not peace in his soul and does not feel at rest about the future, he should use his reason and consider which among the professed remedies for sin is probably the true one. Among other things he should carefully read the Bible not as many a man does with a view to pick flaws and to disprove it, but dispassionately, to consider whether it is probably true or not. If his reason is satisfied that Christ was wise and true and merciful, and that he was neither deceiving nor deceived when He said "Come unto me all ye that labor and are heavy laden," &c., &c., then such a man may reasonably and wisely trust himself to Christ and see if He is, or is not as good as His word. Christ was constantly giving reasons to men why they should have faith in Him, and missionaries do the same.

IV. What then are evidences which should satisfy the reason of men that Christ is worthy of trust?

(1.) These depend largely on the credibility of the New Testament. Every body admits that these books have existed since the second century. But some have strenuously striven to show that they were written in the second century and not in the first century. But it is an unquestionable fact that the antiquity of these records, has been steadily put farther and farther back, even by the school of critics which has sought to diminish their antiquity. I quote from Renan, one of the leaders of the opposition to the supernatural doctrines of Christianity, whose books I find in a friend's house here. Renan's Life of Jesus, Trübner and Co. 1865. Introduction, Page 21. "On the whole, I admit as authentic, the four canonical Gospels. All, in my opinion, date from the first century, and the authors are, generally speaking, those to whom they are attributed." Renan's "The Apostles," Trubner and Co., 1869, Introduction, P. 4. "Dictated for the most part from the year 53 to about 62, the Epistles of St. Paul are replete with information about the first years of Christianity." So, too, the opposing German critics admit that at least four of Paul's Epistles were written before 60 A. D. Now as Christ died about the year 30, A. D., it is clear that it is impossible that in the thirty years which elapsed between His death and the writing of these books, and while the disciples of Christ were living, that any accounts which were essentially different from actual facts, could have been started and become current, and been written down and generally accepted as true. In short, despite the most searching criticism, and even the more firmly because of this criticism and opposition, the New Testament stands as a genuine record of the life of Christ and the origin of the Christian Church.

But as a matter of necessity only few persons have the time and qualifications to examine the credibility of Christianity on *this* basis. They must examine it on simpler evidences.

(2.) A simpler evidence is the existence and constitution of the Christian Church. The existence of Mohammedanism and of the sects of Kabir and Dâdu, and of other Hindu sects and the peculiar doctrines of these various religions, are indisputable proof of the existence of their founders and of the essential character of their teachings. Entirely aside from the question of whether Mohamed did or did not compose the Koran, the rise and spread and character of Mohammedanism is unimpeachable evidence of the existence of Mohammed and of the general tenor of his teachings. The rise and spread of the Christian Church and its leading practices are precisely similar proofs about Christ.

If Christ did not live and die and rise from the dead, how came there to be a Christian Church which despite intense persecution spread over and converted large parts of the Roman empire? How is it that, though to this day, the Jews cling most tenaciously to keeping Saturday as the Sabbath and are ever reproaching Christians for observing Sunday as the Sabbath, those Jews who became Christians were so willing to change from Saturday to Sunday? If it was a fancy and not a fact that Christ rose from the dead on Sunday, why should those Christian Jews have made the change, when the only good which they got from following their fancy was hatred and persecution? How came it that within less than thirty years after the death of Christ, the Christians were observing the Lord's Supper, if He had not died and had not taught His disciples to do so in commemoration of His death for them?

(3.) The matchless character of Christ is one of the strongest evidences of the truth of the New Testament and of Christianity. Why is it that the critics of Christianity always try their hands only on Christians and not on Christ? He is supreme not only in one respect, but in every respect. Was it ever heard or is it conceivable that any man who is worthy of respect ever said or thought "I am as good as Christ." The argument from the character of Christ, is one which both a child and a philosopher can feel.

(4.) The excellence of the doctrines of Christ is another great evidence. Soldiers who were sent to arrest Him came back without doing so and said, "Never man spake like this man." That is what I feel when I read His wondrous and gracious words, and that is

what millions of others have felt, and so they trusted and still trust Him.

Some people talk of getting up the best religion, by eclecticism and by selecting what they deem the best, from here and there. But Christians have not been able to see what excellent doctrine these eclectics find which is not embodied in Christ's teachings.

V. Space will not allow more suggestions of this kind of evidence. Just a few words about another kind of evidence.

(1.) The Testimony of the experience of others is a ligitimate evidence.

To those who believe the Christian to be a deceiver, simply seeking to entrap others, this evidence will have no weight. But all do not think so meanly of all the Christians in the world. My father and mother, and all the best men and women whom I know, tell me that they have found Christ an unspeakably precious Helper and Savior day by day. Not only their words, but their lives, convince me that this true.

(2.) To the one who himself trusts Christ, his own experience is the most conclusive proof of all. I personally have trusted Christ since I was about 16 years old, and I *know* that He has helped me, and I more and more appreciate my need of Him, and His ability to bless.

Here I must stop to day. I hsve tried to give fairly a brief outline of some of the chief evidences of Christianity. If my word is of any value to your readers, permit me to say that I have written this sincerely and with the greatest earnestness. The truth or falsehood of Christianity does not depend on the many minor points on which your correspondent lays most stress. There are some things in the Bible which I do not wholly understand and could not perfectly explain. The truth or falsehood of Christianity rests on Christ. If he is true, Christianity is true.

I expect to return to my station in February, and at that time, or perhaps even during my journey, I shall be glad to take up other points or to enlarge on these, if so desired by you.

I am,

BAREILLY, N. W. P., Dec. 21, 1882. } Sincerely Yours, R. A. HUME.

THE ATTRACTION OF THE CROSS.

The death and resurrection of the Lord Jesus Christ constitute the two foundation facts of our faith, and to these facts the person and character of the Saviour lend significance and value. Indeed, the attractive force permanent in the cross is no mean evidence of the Divinity claimed by Him who suffered thereon. Think for a moment of a Jewish youth saying while on earth, "*I, if I be lifted up, will draw all men unto Me.*" That was a bold statement for a youth in an obscure province of the Roman empire to make. Yet the words have been wondrously fulfilled. He had a strange foresight of the future. That very death of shame which His enemies trusted would put an end to His claims for ever, has become the pole-star which, with strange magnetic force, has fascinated men of all nations and in all time. It has become the theme of song and story, the source of life, the secret of courage, the object of faith, and stands first in the joyful thanksgiving of thousands of hearts.

If we attempt to deal with the person of Christ as simply a grander personality than, though similar to, our own, we are launched on a sea of difficulties. We defy all attempts to explain His life on the supposition that it is merely human. Every such attempt has proved an utter and complete failure. This Man is not like other men. He speaks of things, evidently to Him real and vivid, with which we are altogether unfamiliar, and as He looks forward into the future His glance penetrates far beyond the utmost range of our vision. His whole character and life, as witnessed to us by those who accompanied with Him and put on record what they saw, are full of a strange uniqueness and grandeur which mark Him apart from other men. And His influence to-day abides mighty as ever. There are at this present moment more than three hundren millions who call themselves by the name of this Hebrew youth, and who profess to love and serve him. His influence has moulded and governed all that is good and beautiful in our history since His day. His power, if not His Spirit, has been felt in a thousand directions, and our world is better in a thousand ways than it would have been without the record of His teaching and life.

How can you explain such facts, which no one can gainsay or contradict? Here we have the Christian Church, so called (for we are not dealing with spiritual character), a Church acknowledging Jesus Christ as the Founder, whether it be Protestant, Roman Catholic, Greek, Nestorian, Maronite, or any other; and we ask how is it that all these to this day confess their obligations to this Hebrew youth, and are all the stronger, all the firmer, all the purer in proportion as their faith in him is simple and vital? No one can deny that absolute trust in this Man and close following of His example produce beneficial results in pure living. John Stuart Mill, no disciple of Jesus says that, "Not even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life."

We venture to add that he would have found this Man all he claimed to be had he but looked more closely into the Gospels. But at all events, he perceived the colossal majesty of the figure the Gospels set forth, and he was awed if not won by it.

Such is the influence of the Christ to-day, and there is no sign that this influence will diminish or vanish away. Rather is there evidence that the distinction will become more sharp and strong between those who are His prople and those who are not. There may be the winnowing of the chaff from tha wheat, as there has been in days gone by; but there are men who believe in Him still, through the days grow darker. At the present moment there is no written language under the sun in which His Gospel is not printed in part at all events, and there is probably no land under Heaven into which His Gospel has not been conveyed by men who love Him. Christianity is not a dying faith, nor is it likely to die. Never was there a time when, not merely professed believers but, honest, genuine believers in the Son of God were more numerous than at the present moment. Still does He exercise a potent charm. If He were not what He claimed to be, how could He have foreseen and foretold this strange and unlikely result of His death of shame? He foresaw all the future in the visit of two Greek inquirers: and said, "I, if I be lifted up, will draw all men unto Me."—*Word and Work.*

THE FREE ITALIAN CHURCH.

The thireenth General Assembly of the Free Italian Church was opened at Florence Oct. 10th with a most eloquent evangelical discourse by the Rev. Alessandro Gavazzi, from Psa. cxxii. 1: "Except the Lord build the house, they labor in vain that build it." Thirty-four deputies presented credentials from thirty churches. Signor Gavazzi was re-elected President, with Signor Stagnitta as Vice-President and the various working committees were nominated.

Seasons of special prayer and humiliation inaugurated each sitting of the Assembly, in connection with the illness of Prof. Henderson, whose subsequent death is so greatly mourned; the inundations in the North of Italy; the king and Queen of the land; the efforts of Mr. Paterson of Fraserburgh, Scotland, and other friends; the difficulites in the work of Christianizing Italy; and above all, the prolonged trial of faith, to which the Lord is subjecting the Free Italian Church, in the loss of so many of its best supporters.

The various reports were listened to with pleasure, indicating Christian progress in the schools, college, and fund for aged and infirm ministers, their widows and orphans; while the deputies to other lands, the Historical Research Committee, and the examiners of church and committee books, had encouraging facts to communicate.

A good deal of time was devoted to the arrangements connected with the represention of churches and the license and ordination of ministers, while at each gathering two churches were selected by lot, to read their reports, so that all the circumstances were fully canvassed of the work at Fara, Venice, Bari, Rivoli Genoa, Spezia, Bellum, and Florence.

A patient hearing was given to the requests of the brethren and their churches for the better on-going of the Mission. while a very hearty reception was accorded to the official deputy from the Wesleyan Church, Signor Moreno, as heexpressed the thorough sympathy and coöperation, happily existing between the two Churches.

One of Prof, Henderson's promising students, Signor Mæzzetti, after preaching before the Assembly with great acceptance on a text given by the Moderator, at the opening Diet, was dully licensed to preach the Gospel; the new Committee of Evangelization was appointed in the persons of Signori Gavazzi, Lazomarsino, Borgia, Stagnitta, and Graziosi: and the labors of the Assembly were brought to a close with the celebration of the Lord's Supper.

The chief features of the Assembly of 1882 was the earnest attention given to the finances of the Mission. Through the removal of excellent friends, the loss by fall of exchange, and the withdrawal of the Church's agent in America, to another field of Christian labor, a severe strain had been put on the faith of the treasurer and the ministers of the Church. The many earnest supporters of the work had most nobly responded to the pressing wants of the crisis, and yet retrenchment and economy were felt to be justly called for. The Committee of Evangelization had led the way, and the Assembly followed. Each item of expenditure was minutely scanned, and wherever possible without detriment to the Lord's work, eliminated; the Assembly decided to meet only once in three years, so as to avoid unnecessary outlay; and best of all, the church es not only promised but solemnly stipulated to double their gifts for the Sustentation fund, even though this involved, in their oftentimes deep poverty and persecution, the lessening of their efforts in the helping of their poorer brethren and in other directions.

No nobler response could have been given to the very searching tests supplied in the opening sermon as to whether the Free Italian Church had been founded by God and was being built up by God, and was seeking in all things the glory of God as its chief end. May the Lord prosper her more and more in the salvation of many, many souls, through the Word of God, as Signor Gavazzi felicitously said, and the whole Word of God, and nothing but the Word of God.

JOHN R. MCDOUGALL.

Florence, Oct. 27, 1882.

C.

Y. M. C. ASSOCIATION.

THE Young Men's Christian Associations throughout the world, by appointment of successive World's Conferences, and International, State, and Provincial Conventions, have for some years regularly observed the second Sunday in November, with the week following, as a Day and Week of Prayer for young men, and for the success of Christian effort in their behalf.

The growth of this young organization has been marvelous. The number of Associations in various countries is over 2,600, with an approximate membership of 200,000. The International Committee of the United States and Canada, reports statistics for 1882 of 779 Associations, of which 659 have an aggregate membership of 82,375, and 69 own buildings valued at $2,700,473.

Special and distinctive efforts on behalf of the 60,000 College students, the 100,000 commercial, travelers, the 500,000 German-speaking young men, 500,000 colored young men, and the 1,000,000 railroad men of North America, are made by the Inter-national Committee with the most gratifying results. 174 College Associations are already in operation, and the railroad corporations show their appreciation of the Railroad Associations by contributing over $50,000 a year to their support.

During the past two years, 261 young men have been carefully dealt with, by the Agents of the Committee concerning their entrance into the Secretaryship, and 65 of these have been placed in the work. The present number of paid Secretaries and assistants is 272. About 160 American cities, of 7,500 inhabitants, are yet without such Association Secretaries, and the Committee desire to supply these as fast as suitable young men can be found, and the funds for their support secured.—(*Christian Advocate.*)

THE TRIUMPH OF CHRISTIANITY.

The following passage is quoted by the London Quarterly Review, with the remark that, "for the commendation of its wide historic survey, and its vigorous and glowing eloquence, it is one of the finest in the range of literature.

It (*i. e.* Christianity) arose in an enlightened and skeptical age; but among a despised and narrow minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its onward march through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome—and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the axe; assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not it was resolutely aggressive.

In four centuries it had pervaded the civilized world; it had mounted the throne of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations, whom their eagles had never visited; it had gathered all learning into itself, and made literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more, by converting its conquerors to the faith; it survived the restoration of letters; it survived an age of free inquiry and skepticism, and had long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it had been the parent of civilization, and the nurse of learning, and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus, a picture, varied and minute, of the perfect human, united with the divine, in which the mind of man has not been able to find a deficiency, or detect a blemish—a picture copied from no model and rivalled by no copy—it has acommodated itself to every climate; it has retained through every change a *salient* spring of life, which enables it to throw off corruption and repair decay, and renew its youth amid outward hostility and inward divisions.

TELEGRAPHIC NEWS.

London, December 28th: In the case of Belt v. Lawes, in which Mr. Belt, the sculptor, brought an action against Mr. Lawes for libel, a verdict has been given for the plaintiff with £5,000 damages.

Paris, 28th: French troops to the number of 750 sailed to-day for Tonquin. A Commissioner accompanied them for the purpose of negotiating a treaty with Annam, recognising afresh a French protectorate over that country.—M. Gambetta is suffering from abscess of the intestines.

London, 29th: A colossal chimney at Bradford fell yesterday, crushing a worshop and killing thirty-six people and wounding fifty.—Parliament is summoned to meet for the despatch of business on February 15.—Cardinal Newman is suffering from an attack of bronchitis.

Constantinople, 30th: Advices from Mecca state that 21 pilgrims have died from cholera between Mecca and Medina owing to a fresh outbreak, and that ten deaths are occurring daily at Medina.

Berlin, 30th: Owing to continual heavy rains throughout Germany and Austria, the inundations have been widespread and disastrous.

Paris, 30th: M. Gambetta is alarmingly ill, according to the latest bulletins.—Count Wimpfen, the Austrian Ambassador here, has committed suicide by shooting himself with a revolver whilst walking in the street.

Cairo, 30th: The Egyptian Budget shows that the revenue amounts to £8,800,000, and the expenditure to £8,580,000. The available surplus for the reduction of the Debt is £221,500.

London, 30th: The total number of deaths caused by the fall of the factory chimney at Brodford is fifty-one.—Cardinal Newman has recovered from his recent illness.—General Lord Napier of Magdala has been appointed a Field Marshal.—The *Times*, in a leading article, announces that it is intended to divide Zululand between Cetewayo and John Dunn, and to appoint a British Resident with each. The article adds that Tugela will be assigned to John Dunn. The natives are dissatisfied with the arrangement, and say Cetewayo must join Dunn.

Cairo, 31st: The Egyptian Government is urging upon the British Government that the number of British forces in Egypt is excessive. The withdrawal of the British Cavalry, Artillery, and a portion of the Infantry is therefore probable.—Sir Evelyn Wood has submitted to the Egyptian Government a scheme for the reorganization of the Egyptian Army on the same lines as the one proposed by Baker Pasha. The total number of British officers will not exceed 25, who must be chosen from the British active list.

London, January 1st: Latest advices from the Cape state that Cetewayo starts for Zululand next Thursday. Disturbances are expected.—The Bombay Mails of the 15th ult. arrived at Brindisi on the 30th ult.

Paris, 1st: The cause of M. Gambetta's death was erysipelas and pyæmia. His funeral will be at the expense of the State.—M. Gambetta died this morning.

Berlin, 1st: The German Press join in saluting the memory of M. Gambetta, but add that his death will be a guarantee of peace.

Constantinople, 1st: Martial law has been proclaimed at Erazeroum owing to 300 Armenians, members of a secret society, having arrived there.

London, 2nd: H. R. H. the Duke of Connaught has, in consequence of representations made by the Queen, withdrawn his application for a command in India.—Lord Edmund Fitzmaurice has been appointed Under-Secretary for Foreign Affairs, *vice* Sir Charles Dilke.—Lord Enfield has resigned the Under-Secretaryship for India, and a Commoner will be appointed in his place.—The Earl of Wemyss is dead.

Paris, 2nd: The funeral of M. Gambetta is fixed to take place on the 5th instant.—The French press in discussing his death consider that it will not affect the stability of the French Republic, but that the concord of all parties is urgently necessary.

Cairo, 2nd: The Khedive has accepted the scheme submitted by Sir Evelyn Wood for the reorganisation of the Egyptian Army.—The health of the British troops in Egypt is greatly improving.—Nine out of the twenty-one Bedouins concerned in the murder of Professor Palmer and party have been captured. The Government has now sufficient evidence for the prosecution.

Berlin, 2nd: Disastrous floods continue throughout Germany. Seven entire villages have been almost washed away in Rhineland.

London, 3rd: The statement made that H. R. H. the Duke of Connaught had in consequence of representations made by the Queen withdrawn his application for a command in India has been officially denied.—Mr. Biggar has been committed to take his trial for vilifying the Viceroy of Ireland. Bail has been accepted.—The transport Crocodile left Portsmouth for Bombay yesterday.—General George Brooke is dead.

Paris, 3rd: The public funeral of M. Gambetta will take place here on Saturday next, and not Friday, as at first arranged. The body will afterwards be interred at Nice.

Cairo, 3rd: The Egyptian Government proposes to the Powers to prolong the mixed tribunals for one year only.

London, 4th: Delany the convict who attempted to assassinate Mr. Justice Lawson in November last, has been sentenced to ten years' penal servitude.—Sir John Adye has arrived at Gibralter to take up his appointment there as Governor and Commander-in-chief. Lord Napier of Magdala proceeds on a visit to Tunis and Egypt.—The Suez Canal tariff has been reduced half a franc per ton.—OBITUARY.—Major-General Sir C. M Macgregor, and the Earl of Stamford.

PASSENGERS SAILED.

Per St *Raffaele, Rubattino*, Jan. 1:

For Marseilles—Mrs Butcher and three children.
For Genoa—Rev and Mrs Mieg, Mr R Hoggan, Mr N Fox, Mr G Mundy, Mr J A Bozzo, Mr Balestreri, and Rev and Mrs M H Mody.
For Suez—Mrs Betty and infant.
For Aden—15 deck passengers.

Per P and O Str *Brindisi*, Jan. 5:

For Brindisi—Lt Gent and Mrs C W Hutchinson, Mr R S Henderson, and Major Carey.
For London—Capt A B Cook, Mrs Cook, Mr P F Bulkeley, and Mr and Mrs J W Walker and 2 infants.
For Venice—Mr John McIntosh, and Mr R G Ogle.
For Aden—Mr W Baker, Mr T Baker, and Mr R W F Piffard.

PASSENGERS ARRIVED.

Per St *Alsatia, Anchor Line*, Dec. 31st:

Miss Aitken, Captain Abbott, Mrs Turner Cummins, Mr Daniell, Mr and Mrs George Jennings, Miss Marston, Miss Nash, Mr Poynder, Mr and Mrs Reed, Mrs Round, Mrs Sanders and infant, Mr Souter, and Mr and Mrs Williams and two children.

Per P and O Str *Surat*, Jan. 5:

From London—Mrs Jardine and 2 infants, Mr W Cruickshank, Capt and Mrs Mercer, Mrs Mason, Mr W M Angus, and Mr E Angus.
From Brindisi—Mr J C Macgregor, Mr Pollen, Dr and Mrs J A Bennett, Mr John Williams, Mr and Mrs N Kenny, Mr J H Merriman, Hon Ameer Ali, Mr W J Turnbull, Mr W T C Beckett, Mr E J Barton, Mr C A Neville, Mr Makonias, Mr Digby, Mr A E Staley, Mr A Bertrand, and Mr Jarvis.
From Venice—Mr and Mrs Lang, Mr Jones, and Mr and Mrs W H J Hill.
From Suez—Mr C W Tansfer.
From Malta—Mr and Miss Wilson.
From Aden—Mr E Lawrence, and Lieut Staley, R.N.

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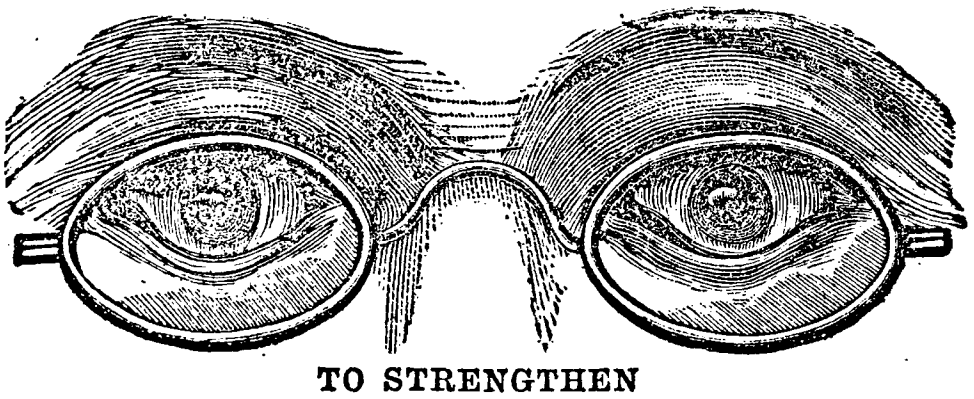

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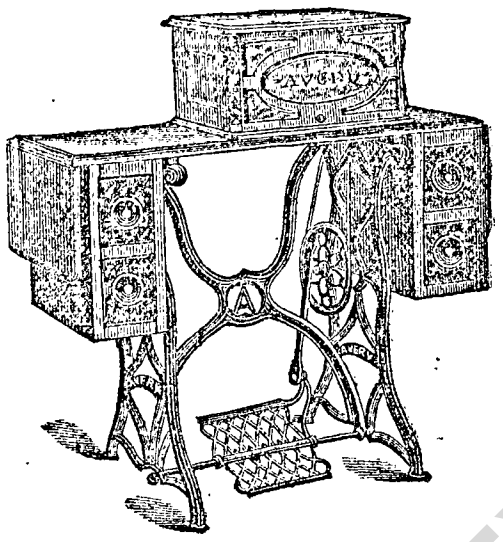

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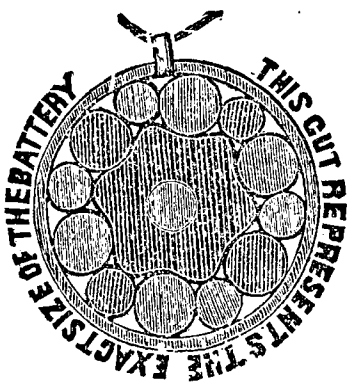

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